1: Evans-Pritchard E-5 (1931, 1936) 1940
FJ22 Nuer FJ22

PLATE II

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Girl in kraal (Eastern Gaajok)

[Face p. 16]

1: Evans-Pritchard E-5 (1931, 1936) 1940
FJ22 Nuer FJ22

PLATE XIII

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Girl in millet garden (Dok)

[Face p. 104]

1: Evans-Pritchard E-5 (1931, 1936) 1940
FJ22 Nuer FJ22

PLATE XVII

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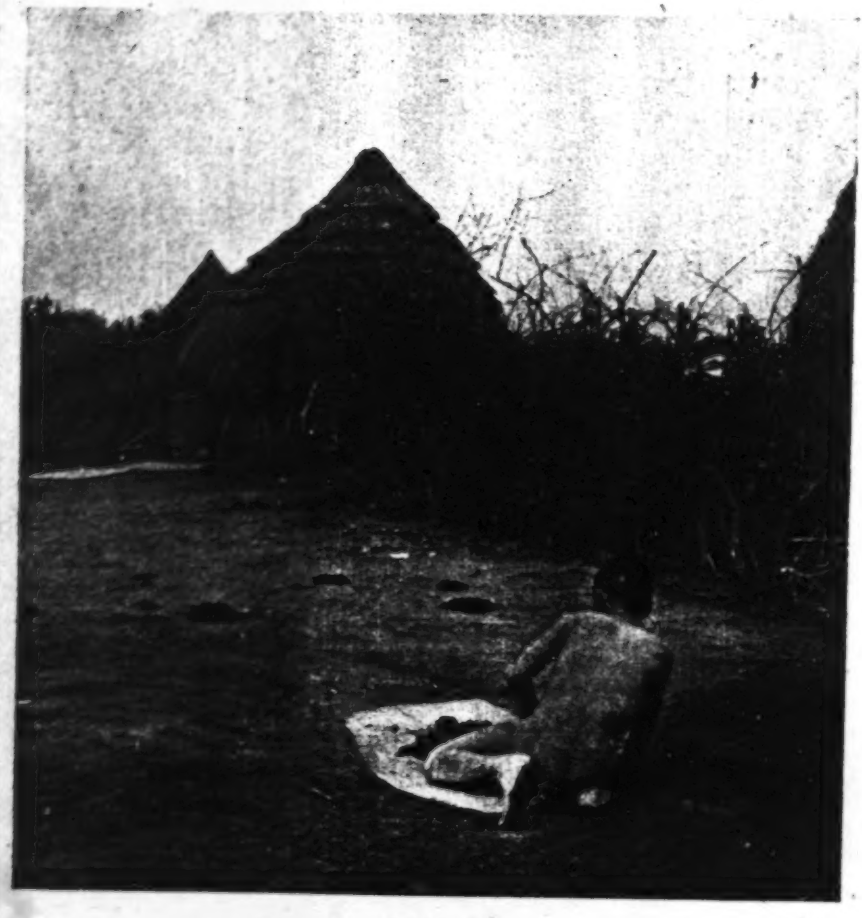

Boy collecting dung-fuel (Lou)

[Face p. 156]

: Evans-Pritchard E-5 (1931, 1936) 1940
FJ22 Nuer FJ22

PLATE XXIX

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Man (Nasser Post)
[Face p. 262]

2:Evans-Pritchard E-5 (1931, 1936) 1951
FJ22 Nuer FJ22

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11. A maiden, smoking pipe

[facing p. 40]

8:Howell E, G-5 (1942-1944)1954
FJ22 Nuer FJ22

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Photo: Dr. J. F. Blum

THE CHIEF, KIC WUR WINYANG OF THE LAK NUER

[facing p. 80]

14: Huffman M-5 (no date) 1931
FJ22 Nuer FJ22

cow manure until he is a greyish-white. He keeps his hair either cut short or shaved off entirely (possibly a tuft may be left on the top of the head), or he lets it grow long and bleaches it by frequent applications of cow-manure ashes applied wet. While the bleaching process goes on he may dress his hair in various styles with a point at the back or at the front or at both places. When the hair is bleached to a light bronze shade he dusts the ashes out of it and is quite proud of the effect. Long black hair is worn only by medicine men. The Nuer man may continue to adorn his body with ornaments and ashes and will especially do so if he is planning another marriage. 302

The Nuer usually have clean teeth. They clean them with cow-manure ashes, using a twig the end of which has been chewed into the semblance of a small brush. 515

Nuer men, possibly because they use ashes so constantly on their bodies, and probably because they do not usually wear clothing, seldom have lice. But the strands of beads worn by women and girls are often infested with them. [301]

The Nuer age early, and both men and women look older than they really are. One would guess some of the older men one meets at between 65 and 70. The Nuer woman usually keeps her erect carriage, but in middle life her flabby breasts, broken teeth, or vacant places where teeth have been pulled out tend to increase the appearance of age. 145

Clothing is not considered essential by the Nuer man and is not usually worn. He may wear a bright coloured cloth—resembling a red plaid tablecloth, only somewhat more brilliant, he may be satisfied with a piece of the cheap blue cloth that is sold by the Arab merchant, his cloth may be of unbleached muslin, or possibly the District Commissioner has honoured him by giving him a cloth or (if he is a chief) one of the gowns they usually give the 291

291 chiefs. If he does wear a cloth, he wears it under one arm and knotted over the opposite shoulder. The Nuer appropriates any old cast-off clothing he may find. Sometimes grotesque effects are produced when he appears attired in his new wardrobe.

576 A man must never appear before his mother-in-law unless he is wearing some kind of a loin-cloth. It may be of skin (Fig. 1) or cloth, but he must have at least a one-piece suit on besides his beads.

291 A woman after marriage must always wear a loin-cloth of some description. And as she grows older, she usually wears a cloth or sheepskin over the upper part of her body, under one arm and fastened over the opposite shoulder.

The married woman's garb (Figs. 2 and 5) consists of a triangular piece of sheepskin worn over the pubic region, with a larger triangular piece of sheepskin at the back, the two pieces meeting at the waistline at each side but not overlapping to any extent. The lower point of each is longer and narrower than the upper points, terminating in a narrow strip about one or two inches wide. The piece that is worn in front usually has a border of beads sewed on it and may have a small bell hung on the end.

Sometimes a number of little thin strips of sheepskin about eight to ten inches long are fastened together and then worn in front in place of the triangular piece of sheepskin that is usually worn there.

The back part of this garb has a border of beads (from one and one-half to two inches wide) at the waist but not on the sides, unless the woman is quite old, and then she may if she wishes have a border of beads on the sides [illegible]

[301] Bells, charms, shells, pendants of any kind [illegible] pieces of cowtails, may be fastened at the waistline on the back part of the married woman's dress.

482 A Nuer girl, when quite young, begins to carry burdens such as water-jars on her head.

14: Huffman M-5 (no date) 1931
FJ22 Nuer FJ22

such as water-jars on her head. This accounts to some extent for the straight, erect bearing of the women and girls. She may have a number of iron anklets—possibly from one to six—on each ankle, the weight of which causes her to throw her feet outward when walking so that the anklets of one leg do not hit the other leg, but her general posture is graceful.

Grass skirts are made by taking the outer bark of a certain tall grass and tearing it into long thin strips. These are then rolled tightly and made into grass skirts by a method of weaving and binding at one side, leaving the other ends loose. Grass skirts are made in two sizes, one—the short one—being from six to ten inches long. The short grass skirt may also be worn as a garment by a married woman, for every married woman must wear a loin-cloth of some description. The long grass skirt reaches from hip to ankle, and is worn as a dance dress. It is made in the same manner as the short skirt, but the longer grass is used for its construction.

The short grass skirt (Fig. 4) is usually worn over the long grass skirt at dances. Sometimes a bead is fastened on the end of each strand of grass in the short grass skirt. Both long and short grass skirts are oiled until they are soft and pliable and a dark brown in appearance. When worn at a dance, short bushy stubs of cowtails are worn around the waist at the back over the grass skirts.

The Nuer girl may or may not wear a cloth, just as it suits her. If she does wear one, it is worn under one arm and knotted over the opposite shoulder. Those living near the Arab settlements may dress somewhat as the Arab women do, or they may wear the dresses the Arab merchants make for sale to them. But no matter how many garments she may possess, the Nuer girl—if unmarried—may discard any or all of them at will.

301 she has not already had her ears pierced, her husband
304 or his people may pierce all the places in both ears at once and put in the white beads that are the insignia of her married state. Whether her ears are sore or not, she must wear these white beads that proclaim her married status to all who see her.

301 Bands of beads may be worn on the upper arm or just below the knee. Sometimes strings of beads several inches in length are attached as pendants.

Feathers are frequently worn in the hair and sometimes in the lowest holes that are pierced in the ears. Sometimes a quill is worn in the upper lip.

[751] A newborn baby is not very old before it is attired in bead anklets, wristlets, or a necklace with charms to keep the evil eye away from the child. A strand of beads around the waist, sometimes with a tiny bell as pendant, may be worn. As the child grows older, if a girl, anklets of wire are put on. Also any little child may be seen with wristlets of wire. Shells or beads may be tied to the hair.

302 If an only child, the hair may all be cut except five little tufts, one being at top of head, one at each side, and one at the centre back and front.

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291 Wooden beads are also worn by babies. No clothing is worn unless some dress has been received as a gift and donned for special occasions—especially if the donor be present. The mother covers the tiny baby with her cloth if she possesses one.

301 As the child grows older, he wears more beads, either the wooden beads or those purchased of the merchant. But he wears no giraffe hair until—if a boy—he has the six tribal marks cut. A girl when nearing the age of puberty, or even younger, may begin to wear giraffe hair.

14: Huffman M-5 (no date) 1931
FJ22 Nuer FJ22

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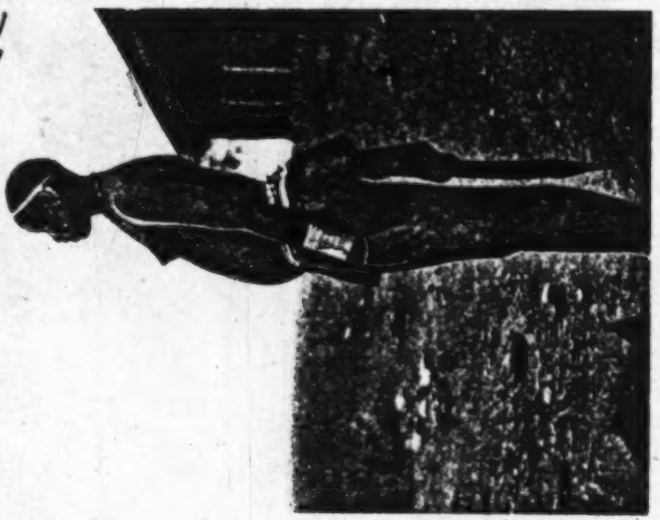

Fig. 2. A Nuer married woman

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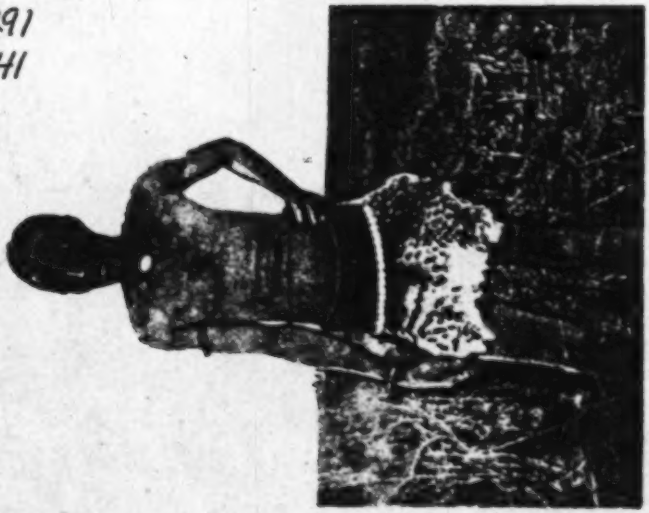

Fig. 1. A Nuer, wearing the skin of a wildcat as a loin-cloth

[facing p. 16]

14: Huffman M-5 (no date) 1931
FJ22 Nuer FJ22

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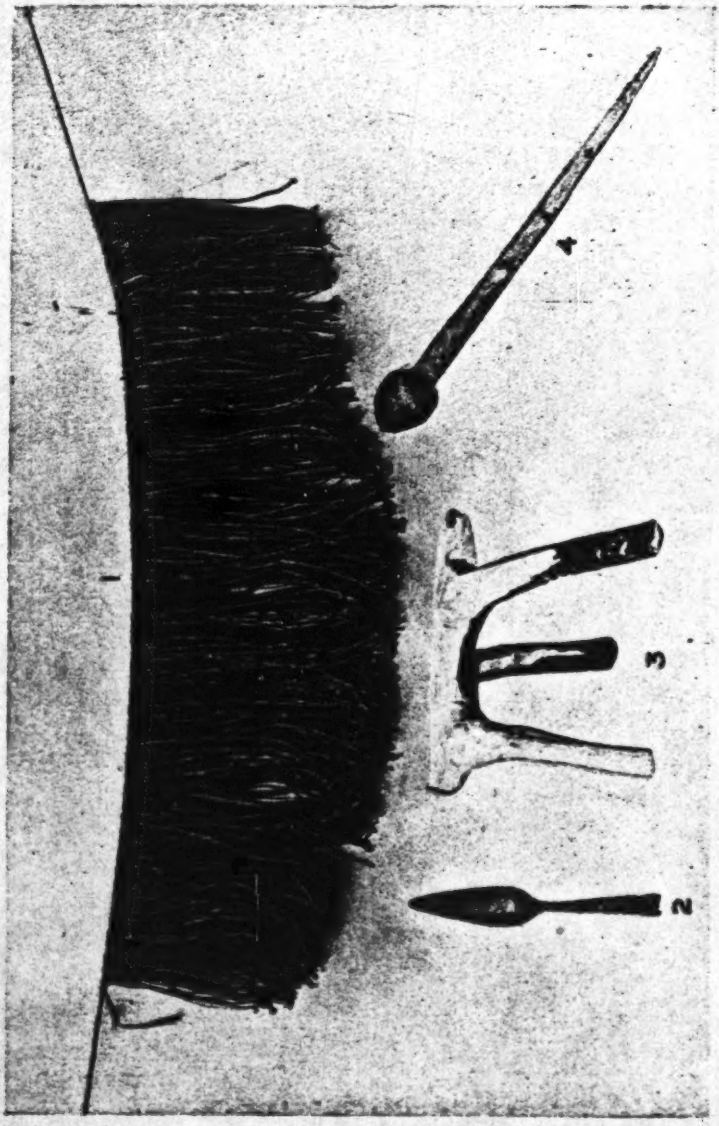

Fig. 4. ESSENTIAL ARTICLES

1. Short grass skirt. 2. Blade of spear. 3. Pillow (for men). 4. Club

[facing p. 32]

14: Huffman M-5 (no date) 1931
FJ22 Nuer FJ22

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[facing p. 33]

Fig. 5. WOMEN'S GARB

1. Back section of married woman's two-piece suit. 2. Brass wristlet (many of these of graduated sizes may be worn). 3. Iron anklet (for girls). 4. Front section of married woman's two-piece suit. 5. Small coins, as tied on wrist. 6. Front section of married woman's dress (interchangeable with 4)

The next morning before she comes out of the house where she has spent the night, the sister of the bridegroom or some other woman relative comes in to bring her the married woman's garb, which they have prepared for her, and such ornaments as they wish to give her. At this time the beads are put in her ears. When she comes out of the house she is attired as a married woman, and from this time on she must wear some kind of a loin-cloth. 585 291

Her girl friends and herself are guests at a big feast at the village of her husband that day, at which there is plenty of food and drink in evidence. When the feast is over, the girls return to the home of the bride's mother, for the Nuer bride does not stay with her husband but returns to her mother's home and spends most of her time there for the first year or two of her married life, although her husband may come to see her at any time, or she may go to his village whenever he wishes her to do so. 585

CUSTOMS CONCERNING MARRIAGE

A wife never eats with her husband nor sees him eat. And he, while he knows she eats her food each day, never sees any sign of it. This custom is usually observed for two or three years. Then they may eat together. The wife usually stays with her mother until her child is a year or two old at least. 264

The wife must render a daughter's allegiance to her mother-in-law, while her husband, in turn, must help his wife's mother as she desires, hoeing her field, or cutting her dura, or whatever she asks of him. 606

He never appears before his mother-in-law without a loin-cloth on, and for some time must never come to see her without sending word in advance. [576]

The oldest son is allowed to be married first, and the family unite in getting his cattle ready for him. Then he 582